THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

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The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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All correspondence should be addressed to

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SOCIALISTIC NOTES.

There are 89,528 paupers in London.

A strike among the shoemakers of Natick, Massachusetts.

A Coöperative laundry with a capital of $250,000 has been opened in London.

Queen Victoria's annual income is $3,500,000, which divided among 9,589 families would give them one dollar a day for their support.

In the 16th century the average length of life was only eighteen years; now it is forty-three in the United States, forty-two in France, and forty-five in England.

The strike of the Fall River Spinners is not yet ended; the strikers express themselves as confident of victory, but, on the other hand, it is reported that the mills are filling up with new hands, and that about one-half the machinery of the city is already in operation.

At the Jewish Convention, held last week in New York City, it was decided to try the experiment of a farm colony. Fifty or more families are to be selected for the settlement, and each to receive from fifty to eighty acres of land—the same to be rent free for a term of years, after which it is to be sold to the cultivator on reasonable terms. It is not part of the plan to make an exclusive Jewish settlement.

The New York *Sun* is responsible for the statement that the Shakers of Enfield, Conn., are losing some of their primitive simplicity. It says: "Their new buildings, equipped with almost every convenience, show that one by one the luxuries of social life are getting a foothold. Books, newspapers, instruments of music, carpets, cushioned chairs, and steam for heating, washing and cooking are in their habitations." Well, why shouldn't the saints enjoy the good things of this life as well as the sinners? Can that luminary which "shines for all" tell us?

A writer in the *Eclectic* calls attention to the cost of royalty: "The Czar of Russia gets $8,250,000 per year, or $25,000 a day. The Sultan of Turkey gets annually $6,000,000, or $18,000 a day. Napoleon III. had a salary of $5,000,000 annually, or $14,000 a day. Francis Joseph of Austria receives $4,000,000 a year, or $10,000 a day. King William of Prussia is paid $3,000,000 a year, and Victor Emanuel $2,400,000, and good Queen Victoria manages to live on $2,200,000. In addition to these salaries, each sovereign is furnished with a dozen or more first-class residences free of cost."

Henry Ward Beecher is very unpopular with many of the working-class on account of certain utterances he has made, but it will do them no harm to read what he said after visiting a large nail factory in Wheeling: "There are employed [in this establishment] about seven hundred men in the various departments, and the average wages of the men is from thirty-six to thirty-eight dollars a week, and yet few lay up anything. We have everywhere made inquiry in large establishments where skilled labor is employed, and with comparatively few honorable exceptions, it is the same story—men earning from forty to sixty dollars a week spend it all as they go. It was so in the mines of California and Nevada. It is so in Pittsburgh. It is a fatal fault with hundreds of thousands of intelligent workmen that they do not organize future prosperity, but spend all as they go, and when age, or sickness, or commercial revulsions lay them aside, they are poor in property, and rich only in impracticable schemes of reörganization of society and distribution of property. Here are hundreds of men who live on 'a dollar a day' and lay up something every year, and thousands who earn from five to ten dollars a day and grow poorer every year. When the final adjustment of the kingdom of labor shall come, the foundations of it will be Industry, Skill, Frugality, Economy, Foresight."

The English people are thorough monogamists, exercising little patience or charity toward anything new in theory or practice relating to the social question; but they are also sticklers for good logic and sound words, as is shown by the following passage from the *Saturday Review* on Rev. Joseph Cook's "Lectures on Marriage:"

"A perusal of the volume leaves us no power of commending it. Argument there is little or none. Attempts at what is meant for humor, but becomes mere absurdity, and a constant repetition of metaphors and apostrophes worked to death, annoy and fatigue the reader; while virulent, lavish, and indiscriminate abuse of all who differ from the writer, whether honest inheritors of polygamic institutions from ages earlier than the earliest monogamic civilization, like the Moslem of Asia, or mere advocates of universal license, like some American theorists at the present moment, is carried to the verge of ribaldry, and disgusts every man capable of regarding the question at issue, we do not say impartially, but with common sobriety and justice. There is scarcely one useful suggestion, one practical recommendation, one sentence likely to serve the cause which the writer has no doubt at heart, in the entire volume; while in no single instance does he soar above the tritest commonplaces or emancipate himself from the most questionable theories of the school to which he belongs. A speaker undertaking to address a cultivated, intelligent, and critical audience upon such a subject might at least have shown himself aware that many wise and honest observers of human life have been led by experience to doubt whether in the long run marriages of what he calls supreme affection—unions in which passionate youthful love has superseded all other considerations—are supremely happy."

From *Progress*: Friday night, July 4th, there was a tremendous commotion in the British House of Commons. The question of bread for the people, brought home to the government by the almost universal failure of the crops, the scarcity of work in the factories, the increasing American competition, the demand of the manufacturers for still lower wages, and the loud complaints of the landowners because their tenants cannot pay their rentals, was further intensified by the open declaration of two distinguished members of Parliament against free trade, and by the bolder threat of the free-trade leader, Mr. Bright, that the triumphant competition of the United States would go on increasing, and the only way to arrest it was to stop the stupid legislature regulating the transfer and tenure of real estate in England. This sounds like the remedy of the old abolitionists, that the only way to stop abolition was to kill slavery. The New York *Herald* put the truth in a nutshell last Sunday: "It is not possible to frame temporizing laws that will make the land cheaper; it is not possible with Zulu wars and various projects favorable to England's 'prestige' to reduce the enormous burden of taxation; it is not possible to cheapen labor, which already lives at the starvation point. England cannot save her farmers from American competition. Duties on grain, if they might save that section of her people, would distress, in an even greater degree, other sections; and it is not probable that she can find any pretext for the exclusion of our grain such as has served her for the exclusion of our cheap cattle."

WHAT IS, AND WHAT MIGHT BE.

XXII.

POPULATION. (*Continued.*)

In his chapter on the "General Checks to Population and the Mode of their Operation," Malthus lays down the three following propositions:

1. "Population is necessarily limited by the means of subsistence.

2. "Population invariably increases where the means of subsistence increase, unless prevented by some very powerful and obvious checks.

3. "These checks, and the checks which repress the superior power of population, and keep its effects on a level with the means of subsistence, are all resolvable into moral restraint, vice and misery."

His essay, which in the later editions occupies three good-sized volumes, is merely an amplification and demonstration of these three propositions. He goes from country to country, and makes an exhaustive examination of the condition and history of each nation, barbarous and civilized, with reference to his theory. The proof he offers is overwhelming. It cannot be contradicted nor evaded. He shows that everywhere the checks he mentions have been operating in a greater or less degree to keep down population. Among the American Indians, where agriculture was almost unknown, the difficulty of procuring subsistence kept down the number. So of the aboriginal inhabitants of Van Diemen's land, New Zealand, and all other countries in which human society was in its lowest stages. There have been races who could only procure a scanty subsistence by catching fish in rude ways on the seacoast and in rivers, this supply being eked out by a few berries and roots and even by certain kinds of large grubs which infest decaying trees. Among such squalid people epidemics of disease have carried away vast numbers, and many of them also practice infanticide. Large tribes of Indians in South America have at times

been almost exterminated by small-pox and other maladies. Among nations of better degree, where these checks were comparatively inoperative, there have been others in the form of famines, almost incessant wars, personal vices, occasional plagues, etc., which have done much to keep down the numbers. Mrs. Besant makes the following statement in her "Law of Population:"

"In England, in A. D. 1258, no less than 15,000 people were starved to death in London alone; in France, in A. D. 1348, one-third of the whole population perished from the same cause; in Rome, from A. D. 250 to 265, a plague raged that, for some time, carried off daily 5,000 persons; in England, in A. D. 1506 and 1517, the sweating sickness slew half the inhabitants of the large towns and depopulated Oxford; in London, in A. D. 1603–4, the plague killed 30,578 persons, and in A. D. 1664–5, it destroyed 68,596; in Naples, in A. D. 1656, 400,000 died, and in Egypt, in 1792, above 800,000."

In every country and at all times checks of some kind are in operation; and the principal check, taking the world as a whole, is the difficulty of procuring sufficient food and proper clothes and shelter. In no country does population increase so rapidly as it might do under the most favorable conditions.

In considering the possibilities of a food supply, it is necessary to understand the condition and habits of a people, whether they depend on the capture of wild animals as did the North American Indians, on the products of their flocks and herds as did all the pastoral nations of early times, on agriculture alone as do the Chinese and Hindoos at present, or on a combination of all these resources. It is evident that where people subsist by the chase the land will support but few, while in countries where the people subsist wholly upon grains and fruits the greatest possible number can exist. Dr. Noyes mentions that the inhabitants of some of the Fiji Islands, where there is an enormous production of tropical fruits and vegetables, and no domestic animals, have been found by travelers living at a density of over 1,000 to the square mile; while the wild hunter, depending for subsistence upon the animals which find a precarious livelihood in the woods, would find himself crowded, probably, if the population rose as high as one individual to the square mile. Owing to this difference in the possibilities of subsistence, population has often been found pressing on the actual food supply since very early times, and in countries which, if their full resources had been developed, would have been capable of supporting in comfort many times the number then occupying them. The account of the separation of Abraham and Lot, given in the book of Genesis, is in point:

"And Abram was very rich in cattle, in silver, and in gold. And Lot also, which went with Abram, had flocks and herds and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle, and the Canaanite and the Perizzite dwelt in the land. And Abram said unto Lot, Is not the whole land before thee? separate thyself, I pray thee, from me; if thou wilt take the left hand, then will I go to the right; or if thou depart to the right hand, then will I go to the left."

This was a very early case. The population of the world was not then great, yet, because these patriarchal families depended on their domestic animals for food, they found they could not live very near each other. It is strange that people do not more readily comprehend this point. A writer in the New York *Graphic* not long ago undertook to show that Malthus was "an ingenious but superficial reasoner," and this is a specimen of his logic:

"Is it true that population tends to increase more rapidly than the means of support? We hold that it is not only untrue, but that it is inconsistent with observed facts. Man depends for his support on the animal and vegetable kingdoms. Of the animals used for human food the natural increase is enormously more rapid than that of man. At the period when human beings become parents the animals on which they depend for food have reached the period of old age. It is palpable that no mathematical or even arithmetical calculation is needed to show that the natural increase of the animals used as food is immeasurably more rapid than that of mankind as a consumer of animal food. In the vegetable kingdom the comparison is still more obvious."

It is a known fact that the earth, or any portion of it, will support more people when cultivated by tillage than when used for grazing. The reason is obvious. The flesh of animals is only vegetable food concentrated. A field which is just large enough to support a sufficient number of cattle, sheep or swine to furnish food for a family of ten persons would easily support a much larger number who tilled the soil and lived on grains and fruits. Probably the *Graphic* writer was led astray by reflecting on the rapid natural increase of animals, while he forgot that the constant use of them as food would effectually keep down the increase. In China there are few domestic animals. Population has there become so dense that the land cannot well be given up to grazing. The ground that would feed a cow if kept in grass would feed several persons if kept in grains and roots. As population increases, meat-eating will, therefore, have to be gradually abandoned. The time will come when there will be no more beef-steaks, cutlets and chops.

I can give an amusing example of the way apparently intelligent persons labor to show that population can never really press upon subsistence or be crowded for room. Some years ago a person styling himself "Doctor"—— was stretching his brains in the endeavor to cover this point, when he delivered himself in one of the newspapers, in substance as follows:

The first remarkable change in the nourishment of the future will be the entire disuse of animal food, with the exception of fish. As the elements of all our food exist in the bowels of the earth and the atmosphere, it is manifest that we can provide for all our wants if we can learn to properly mix these elements so as to make the exact substance of wheat, rice, apples, etc., artificially. How to do this will become the great study of the future, and it will only be by limitation in this field that the multiplication of humanity can be checked. All coarse food, such as cabbage and potatoes, will be abolished, and the mineral kingdom will supply highly nutritious elements. To illustrate his meaning, the "Doctor" refers to the arsenic-eaters of Europe, whom he calls "robust, healthy and fat." He admits that there will be no room for animals, but he thinks he sees abundant room for human beings in the following plan:

"We are of the opinion that it would be best first to cover the entire surface of the earth, except certain portions necessary for the production of food, with houses not exceeding three stories, erected with due regard for ventilation and the latest sanitary improvements. By that time engineering skill will have made such progress that it will be easily practicable to bring into general use the celebrated hanging gardens of Babylon; and it requires very little imagination to conceive the brilliant idea of erecting a first story all over the earth with abundant appliances to afford sufficient ventilation to dwellers on *terra firma*. Then there can be a universal basement excavated for the convenience of those living on the ground floor. We simply make these general statements to point out the solution of the question of space."

There is a grotesque consistency in the suggestion of an arsenic diet coupled with residences in the "universal basement" which the "Doctor" proposes to have excavated. The two would certainly be adapted to each other, if we may judge by the ordinary course of events. It is by such absurdities as I have mentioned above that people undertake to overthrow the reasoning of Malthus. One is almost tempted to believe these writers were joking; but they presented the matter soberly, and the passages in context to those I have quoted show that they were not poking fun but presenting what they deemed weighty arguments.

Next week I will give some examples of the action of the laws Malthus set forth. F. W. S.

(To be Continued.)

ILLUSIONS OF FARM LIFE.

The ready counsel offered to the surplus population of cities and manufacturing towns is, "Turn farmer; buy a little land at the East, or much land at the West, and if you are industrious you need never want for the necessaries of life for yourself and dependents." All this may be true; but it is by no means the whole truth. There is another side to the agricultural picture, which is pretty faithfully portrayed in the following paragraph, which we take from the Utica Daily *Observer* of the 10th inst:

"An isolated farming community, shut off from the markets of the world, is the most hopeless and pitiable sight known to modern civilization. The Arcadian charm which fancy flings around it does not modify its cruel severity. We are told that the farmer can raise the necessities of life without depending on middle men or merchants. His fields will yield their crops of hay and grain; his garden its vegetables; his dairy its butter, cheese and milk; and while his cattle and sheep graze on the hill-side, he need not want for meat. All this is true; but it is equally true, in a physical as in a spiritual sense, that man shall not live by bread alone. The tea of China, the coffee of Brazil, the sugar of the West Indies, the woven fabrics of near and distant looms, are no longer reckoned luxuries, for without them no family can live even in moderate comfort. Help is needed and labor-saving machinery is required. And even in the remotest regions taxes are levied with painful regularity. To give a man the products of his farm only in return for his work is to reduce him to the lowest scale of animal existence. He may not starve, but he cannot rise, and the dull monotony of his life will gradually demoralize him, degrading his intellect and dwarfing his manhood. Much has been spoken and written about the misery of great cities and the comparative comfort of rural life. But small allowance is made for the compensations of metropolitan misery. The mere sense of companionship is an offset to a multitude of woes. The man who is one of a crowd can bear privations which, standing alone, he could not endure. The veterans of the war will recall their forced marches, their fierce battles, their short rations. They do not need to be told that, separated from their comrades, they could not have borne the tests to which they were subjected. But as parts of a great whole they accepted their share of the suffering and found more pleasure than pain in their experience. Wonder is often expressed at the unwillingness of the average denizen of cities to seek a home in the country. We are afraid that this wonder is the result of ignorance. The farmer, cut off from profitable markets, can excite no intelligent man's envy. He is required to do the hardest of work for the poorest reward. Not many years ago they burned corn for fuel in Illinois. The corn represented a spring-time of plowing and planting, a season of work under the intolerable blaze of the summer-sun, an autumn of harvesting and the sorry attempt to find pleasure in husking. And after this protracted labor, the farmer on his prairie-home, too poor to buy the coal from distant mines, or the wood from remote forests, was forced to burn his corn to protect himself against the blasts of winter. At the present time, with cheese at six cents and butter at twelve, with almost all farm products reduced to the rates which prevailed before the war, but with taxes not reduced and with debts to meet, the farmers are really poorer than any other class, and they are far from feeling that sense of independence with which they are so often credited."

This description of "hopelessness," "pitiableness," "monotony" and "poverty" of course holds true only of the more isolated forms of farm life. Various devices have been hit upon for mitigating and at least partly removing these evils, such as agricultural colonization, agricultural villages with outlying farms, etc. The point aimed at in all such improvements is to secure better social conditions, and to this end aggregation is essential. Ways must be found for giving the rural population facilities of education, amusement, and social interchange approximating those enjoyed by the average denizen of the city, which is obviously impossible except as the farmers find a way to live in such proximity to one another as to form hamlets and villages. Better still if they could live together and work together on some principle of Coöperation or Communism. Large Communities and Coöperative establishments scattered over the country might enjoy all the advantages of rural life while possessing many of the educational and social attractions of the city.

FOURIERANA.

Selections from the Harbinger, Phalanx and other Publications of the Fourier Epoch.

XXXI.

TRUE AMBITION.

What does this require? Honors according to usefulness—respect for each in his degree—recognition for what one really is and was made for. Friendship confounds distinctions, readily unites with any for a common purpose. But ambition would prevent this equality from sinking to a dead level. It would have each in its place, in the ascending grades of orderly distribution of the great social hierarchy, imagined in the tree, in the planets, and throughout all nature's hieroglyphic. But now there is no one in his place; on the one hand greedy ursurpation and undeserving inheritance, on the other, the natural reaction of unreasonable and rabid levelers, and what wide Sahara wastes of tame, time-serving herds between! Virtue finds a poor negative consolation in the acknowledged fact that honors now are *not* according to usefulness; and that the purest metal is most liable to be overlooked. Nay, worse than that! Men have not opportunity to be useful in their degree; with passions for it, with innate capacity and burning aspiration for great influence and good, how many are doomed by a false social position to a tread-mill round, in which these noble passions find no sphere except to chafe against their prison bars, and they prey upon themselves! And what is the natural result? The utter perversion of this heaven-born attraction; the selfish, egotistic, heartless, bloody, tyrannizing thing, the scourge of the world, which we now call ambition. We know it only in the subversive development, in a Napoleon, or a Nero, and down through all its degrees to the petty ambition of those heroes, who now in Christian, civilized and free America, abuse the sacred name of patriotism, to purchase the cheap military distinctions which the vulgar are still foolish enough to gape at. This holy passion, the very soul of which is reverence, the very thought of which is order, is turned by the

inevitable necessities of this civilized system, with its competition now and its broad distinctions of caste inherited from bloodier competition heretofore, into a passion which burns over the earth and dries up the springs of love as with the fires of hell.

And this will go on until society opens honorable spheres to every natural talent; until a corporate pride attaches to every useful function; until integral education does justice to the latent gifts of every human being; and until all spheres of labor, and all the corporate groups devoted to them are arranged in series, as they stand in the divine mind, reflecting beauty upon one another, and causing each to feel its perfect unity with all. And it is the very aim of Association to satisfy the demands of this sentiment; to weave all interests, all orders, into a beautiful and perfect hierarchy, where each shall hold his God-appointed place, respecting and respected. No poor confounding of distinctions, no childish attempt to create social harmony out of dead equality, or to make social music by the everlasting repetition of one note: the opposite of that is what it proposes. It assumes that each is only beautiful, only respectable, and only happy in his precise place and degree. In Association the laborer will feel himself respected in whatsoever sphere. He will not forfeit caste by usefulness. He will not be a mere tool and pair of hands to some other. He will stand up in the dignity of manhood; have his choice of sphere wherein to labor, and his rightful share in all his earnings. He is a member of twenty or thirty groups, according to his attractions, and feels their corporate enthusiasm; and in these he meets as equals persons of transcendent character and fame in other things. And thus the very passion which now most convulses society (each little egotist disturbing the general peace that *he* may be distinguished, that *he* may pass for something!) will act itself out in each in furtherance of the general harmony.—*J. S. Dwight.*

CRITICISM OF EXTERNALS.

It is not enough that one's internal character is excellent; that he is true and unselfish in heart and purpose. On the contrary, these things form the best basis for external culture. In criticising one's musical character, for example, regard must be had to his power of expression in music as well as to his love of it. To say of a person that he has the soul of music, that he has taste and emotions that are noble and beautiful in regard to music, and a correct theory, might be all true enough; but to allow that to stand for all that is good in a musician, and say he needs nothing more, would be wholly wrong. And so no one should limit his ambition to being merely a good man; but should determine to qualify himself "unto all pleasing." There are some who do not do justice to themselves—some whose power of manifestation is not equal to the reality in them, and who are constantly liable to be undervalued, owing to lack of skill in *expression*. If we wish to show our sense of a man's internal value, and to induce others to fully appreciate him, we must insist upon his giving birth to his interior goodness by cultivating his outward character and refining himself as a gentleman.

If we are going to be faithful critics and improve our powers of discrimination, and do one another good, we must not take bribes—we must not allow one part of the character to make us slide over others. We must not lump things; it is the very business of criticism to divide, to separate good from evil; and it will spoil criticism to take bribes and excuse one part of the character because another is good.

Our tastes are cultivated in different degrees in regard to external manners; and manners that would be very annoying to a taste that is highly cultivated might not be displeasing to a taste less cultivated. Mr. A——— might feel no annoyance from sounds which would be extremely annoying to Mr. B———, whose ear has been cultivated. It is impossible that cultured persons should not be painfully affected by discordant and disagreeable things. Shall we say it is wrong for us thus to be annoyed, and seek to render ourselves callous and obtuse? or shall we all go for the highest culture and seek harmony and pleasure in that direction? There is no need of quarreling between two persons of greatly varying states of culture; they may stand together in perfect peace; but in order to do this the person representing the inferior degree of cultivation must be modest, aware of his inferiority, and not despise the superior. And in all aspirations we should address ourselves to the superior degree, take that for a standard, and aim to please it rather than the inferior degree. The principle of polishing the outside is the principle of democracy. We are in favor of free, democratic principles in regard to the different faculties of our nature. Every member of our system has its rights—the external senses have their rights as well as the mind; and because they are smaller in dignity and weight in the body politic, are they to be trampled under foot? Let us carry out democracy, and assert that all the senses and susceptibilities, even those most inferior, have their rights, and show them a wise and generous attention. If we give all our attention to the workings of the heart and mind and neglect the senses, not attempt to please them, we set up an aristocracy. We should not devote all that God has given us to a certain part of our nature only, but let every part have its rights. Be jealous, for example, of the rights of the ear; it is not the most important member; but it has rights, and we should be jealous for them on the same principle that true democracy is jealous for those in the lowest circumstances and most likely to be neglected.

JEWS IN THE PUBLIC SCHOOLS.

[From the New York Sun.]

It is a fact worth thinking about that the boys of brightest wits, the best scholars in our public schools, are Jews. They are also noted for their superior cleanliness of appearance, and for their uniform good behavior and attention to their studies. If a principal is asked to exhibit his most promising pupil, or the youngest member of his graduating class, he is pretty sure to call up a Jew. Though the order may not always be maintained, Jews are apt to stand first in scholarship, Irish children next, and Germans third.

The family government of the Jews, as well as the inherent quickness of intellect of the race, goes far to explain this creditable record their children are making in our public schools. They are subjected to discipline at home, and are taught a respect for parental authority there which makes them obedient to the rules and regulations and attentive to the tasks of the school-room. People who are talking about the prevalent lack of reverence for age and the indisposition to submit to the wishes of their natural guardians, on the part of the youngsters of the period, would do well to make a study of the households of the race which was hounded for so many generations, and is now so rapidly gaining power and precedence in all the chief countries of the world. The Jews have their faults, known of everybody, but they offer in the order, harmony and wise regulation of their families models for imitation by all sorts of men.

Teachers, trustees, inspectors, commissioners and everybody who has any official connection with the pulic schools, all bear witness that the parents who take the most interest in the education of their children by the city are Jews. They do not drive their youngsters to the schoolmaster in the morning and take them back from his keeping at night, and think their duty done, as is the custom with too many parents. They are watchful of their progress in study and acquirement, and stand conspicuous among the fathers and mothers who are most attentive to the recommendations of the teachers, and most ready to assist them in securing the obedience of their boys and girls to the just and proper regulations of the schools. This is why young Jews are generally the best and the best-behaved scholars.

Teachers and trustees are also well aware that Jewish parents are not only ready to listen to reasonable complaints of the conduct of their children, but that they are likewise ready to resent any injustice shown them. The Rabbis, too, maintain a general supervision over the young ones of their flocks who are attending the public schools, and take pains to keep themselves advised as to what they are doing. They make their voices heard by the trustees, and show an interest in the subject of public education which is creditable to them.

The Christian and Jew children mingle in the schools without jarring, and the high standard of scholarship so often attained by the latter secures for them a degree of respect which stupid prejudices against their race cannot overcome. A people who excel in so many departments of art and trade, in literature, politics and finance, can afford to smile at the animosities which tradition and superstition have engendered against them. With a Jew the virtual governor of England, a man of Jewish blood leading the politics of France, Jews maintaining foremost positions in the letters of Europe, and Jews now as always masters in finance, the time has passed when a hooked nose is a sign of subjection and inferiority. In their own way, and after a different fashion from that imagined by the students of the prophecies, the House of Israel is going ahead to possess the earth; and one of the assurances of their continued success, in bettering their own condition and gaining a higher place in the estimation of the races which have so long hated them, is furnished in the wise and careful regulation of their household for which the Jews are celebrated.

Christians may find food for reflection in the indisposition of some Jewish parents to encourage the free association of their children with the children of Christians, on the ground that bad habits of irreverence are likely to result therefrom.

MEN THREE GENERATIONS AHEAD.

We find the following observations on dress, and the comparative advance of the sexes in the line of common sense on this subject, in an old Magazine article by Frances Power Cobbe:

A little girl in a London Sunday school, being asked by a visitor "why God made the flowers of the fields," replied (not unconscious of the gorgeous paper poppy in her own bonnet), "Please, ma'am, I suppose for patterns for artificial flowers." One might anticipate some answer scarcely less wide of the mark than that of this unsophisticated little damsel, were the question to be put to not a few grown women, "Why do you wear clothes?" Their most natural response would obviously be, "To be in the fashion." When we have visibly wandered a long way from the path of reason, the best thing we can do is to look back to the starting-point and find out, if possible, where we have diverged. In the matter of raiment that starting-point is not hard to find—indeed, to mark it is only to state a series of truisms.

Human clothing has three *raisons d'être*, which, in order of precedence, are these:—

I.—Health.
II.—Decency.
III.—Beauty.

Health demands,—

1. Maintenance of proper temperature of the body by exclusion of excessive heat and cold.
2. Protection from injury by rain, snow, dust, dirt, stones to the feet, insects, etc.
3. Preservation of liberty of action to all the organs of the body, and freedom from pressure.

Decency demands,—

4. Concealment of some portions of the human frame.
5. Distinction between the habiliments of men and women sufficient to avert mistake.
6. Fitness to the age and character of the wearer.
7. Concealment, when possible, of any disgusting personal defect.

Beauty demands,—

8. Truthfulness. The dress must be genuine throughout, without any false pads, false hair, or false anything.
9. Graceful forms of drapery.
10. Harmonious colors.
11. Such moderate consistency with prevailing modes of dress as shall produce the impression of sociability and suavity, and avoid that of self-assertion.
12. Individuality—the dress suiting the wearer as if it were an outer body belonging to the same soul.

Glancing back over the above table, we fine this curious fact. The dress of *men* in all Western nations meets fairly all the conditions of health and decency, and fails only on the side of beauty. The dress of *women*, on the contrary, ever variable as it is, persistently misses the conditions of health; frequently violates the rules of decency; and instead of securing beauty, at which it aims first instead of last, achieves usually—ugliness.

It is to be remembered for our consolation and encouragement that men have arrived at their present good sense in dress only within two or three generations. A hundred years ago the lords of creation set beauty above health or convenience, just as the ladies do now, and peacocked about in their peach-blossom coats and embroidered waistcoats, surmounted by wigs, for whose stupendous discomfort even a seat on the judicial bench can scarcely reconcile the modern Englishman. * * * * * *

How is the remedy for this dreary round of silly fashions in female dress ever to be attained? No woman who knows the world and how severe is the penalty of eccentricity in attire, will ever counsel her sisters to incur it for any motive short of a distinct duty. But if the hundreds of ladies who recognize the tyranny of senseless and unhealthful fashions were to combine forces to obey these fashions *just as little as may be*, to go as near the wind in the direction of simplicity, wholesomeness, and ease in their dress as they dare, there would by degrees be formed a public opinion, rising year by year with the numbers and social standing of the representatives of common sense. It must have been in some such way that our great-grandfathers dropped their swords and bag wigs and ruffles and embroidery, and took to dressing—as even the silliest and vainest men do in these days—like rational beings.

MLLE. SARA BERNHARDT.

ITEMS FROM THE PAPERS.

Sara Bernhardt very probably herself does not know the date of her birth, or one or other of her panegyrists would have revealed the secret. She was one of eighteen children, and her mother even may be forgiven for failing to remember Sara's birth, which seems to have taken place between 1846 and 1851. Born a Jewess and of Dutch parentage, Sara was baptized when very young and educated in the Convent of Grandchamp at Versailles. Four times she was expelled from there,

and four times taken back, as nobody could resist the imploring tears of the child.

Leaving ultimately the convent, she had to choose a profession, and her inclination, it is said, was just as much to take the veil as to turn actress. Her mother preferred the latter, and presented her for examination at the Conservatoire. To gain admission she had to recite a piece of poetry before a jury, and all she knew was the fable of the "Deux Pigeons," by Lafontaine. Auber presided on the occasion, and the little girl, boldly trotting on the stage, began

"Deux pigeons s'aimaient tendre,
L'un d'eux s'ennuyant au logis"—

"Assez, assez!" cried Auber, struck by the intelligent physiognomy of the precocious maiden; "You have told your fable of the two pigeons very well and are admitted."

The secret of Mlle. Bernhardt's success on the stage seems to be in her marvelous power of diction and delivery. "*On ne peut la louer de savoir dire les vers,*" one of her critics says, "*c'est la muse de poesie elle meme.*" "She recites verses," he continues, "as the nightingale sings, as the wind sighs, and as the brook murmurs, perfect without her will."

Great actress as she now is, she found it at first very difficult to make good her claim to the stage. Her *début* was a failure, so was her next attempt; so complete, indeed, that after the second representation the discomfited actress fled from Paris, and in a farewell letter to the author of "Labiche" wrote, "*Ayez pitie d'une pauvre petite toquée.*" Returning after a short interval to the capital, Mlle. Bernhardt performed at the theatre of the Porte Saint Martin; but here again she failed to please. Undaunted by misfortune, she paid a visit to one of the directors of the Odeon, and asked him to receive her. This was M. Duquesnel, and to him she said, "I have been turned away everywhere, but try me; I assure you there is something *there*," pointing not to her head, but to her *heart*. And they soon found at the Odeon that she was right.

We see in this gesture of central consciousness a reminiscence of her Jewish blood. Paul gave the Jew a governing heart, and the Greek a governing intellect. The Jews require a sign, that is something which appeals to their faith and reverence, or emotional nature; the Greeks seek after wisdom, that is something which satisfies their reason or head. She laid her hand on the place where Abraham and David and all the Bible worthies got the genius for their exploits. R.

AMERICAN SOCIALIST.

THURSDAY, JULY 17, 1879.

COMMUNISM EMANCIPATES.

The series of articles concluded in the present number, entitled "Tobacco Reform in the O. C.," has told the readers of the Socialist how one Community have gained their emancipation from the thraldom of Tobacco; but that Community by no means stand alone in their freedom. The Harmonists of Economy were liberated forty years before the Perfectionists of Oneida. Seventy years ago, when the Harmonists numbered a thousand souls, a powerful revival swept tobacco from their midst, and they have never since come under the yoke of bondage. The Zoarites in their early years, when six hundred strong, gained a similar victory by similar means; but their younger members, alas, are not to-day entirely free from the "vile habit." The Shakers, too have won many a grand victory over the tobacco tyrant, and at the present time "the weed" is used by very few of their number. These facts prove the truth of J. H. N.'s remark, quoted in the series mentioned above, that tobacco is not a Community article, and that the natural result of bringing people into the close relations of Communism is to purify them from every uncleanly habit. "The closer we come together," he says, "the more our faults come under inspection, and the more annoying they are; so that whoever enters Communism understandingly and with a determination to see it through, enters upon a course of general washing and scrubbing, that will end in his being cleared of everything that is not harmonious and musical to everybody around him."

CHARACTER THE BASIS OF SOCIALISM.

That is a profound observation of M. Godin quoted in a recent number: "The work of the Familistère cannot be comprehended by persons preoccupied exclusively with their personal gratification." This is the first lesson taught in all forms of Socialistic experiment, from the simplest Coöperation to the highest forms of Communism. Men can combine and reap the benefits of combination just in proportion as the grabbing element is eliminated from their hearts, and they delight in the golden rule. The common family is little better than purgatory except as its members live and labor for mutual aims; and larger combinations only intensify the misery, unless the principle which makes us delight in "bearing one another's burdens" really possesses the hearts of all. There is a philosophy, just now somewhat popular, which says human nature must be taken as we find it—selfish, greedy, quarrelsome—and we can only hope for radical transformation of character by such slow-moving agencies of evolution as involve immense periods of time. We believe in these slow-moving agencies, but we believe in swift-moving agencies as well. We have seen the hard heart softened; the stubborn will broken; brutish instincts quelled; boorish manners refined; and all that is coarse and selfish give place to that which is gentle and loving—and that in a twinkling of the time the evolutionists demand. Hence our faith that quick and radical transformation of character is possible; and hence also our faith in the ultimate triumph of Communism.

WHAT IS COMING?

"Do you expect," says an anxious inquirer, "to revolutionize society and turn the whole world into Communities?" Incredulous and disturbed friend, society is revolutionizing itself. We are only at the head of the column of progress. All great and good things nowadays are done by organized companies. That is the steady tendency of the times. Family business will be reached and revolutionized by this tendency last, because it is the most difficult to be handled. But its time is coming—indeed it has already come. Hotels and boarding-houses and watering-places are approximations to Communities, and the thousand advantages they have over little families are steadily making their impressions on the minds and tastes of the most civilized part of mankind. We expect that what has been done for traveling will be done for social life. Fifty years ago the very largest vehicle was a six-horse coach, and ten miles an hour its highest speed. Nearly all traveling was done in the "one-horse chaise." Now on all important routes we see cars carrying hundreds, and trains carrying thousands, sweeping along at twenty or thirty miles an hour. A similar change surely awaits society. But there need be no alarm. The "one-horse chaise" is not abolished even in these days of railroading. The great thoroughfares are occupied by steam-driven Communes on wheels, but the "rural districts" are still full of small teams. So we expect that only the most civilized part of society will take the form of Communism at first. There is room for the old and new. The new will not persecute the old; and we trust, after a little jostling, the old will not persecute the new. All shades and degrees of civilization, from that of the Hottentot to the Yankee, have to live in the same world and get along together. We trust that even the civilization of the Pentecostal spirit will find place in the train—yea, at the head of it; for there it belongs. Already every religious neighborhood is gathered into a rudimental organization called a church, which only needs a little more devotion to the spirit of heaven to become a Community, and have the hundred-fold blessings of a Pentecostal family.

A BIG JOB.

We called attention in our last number to the fact that the main objection existing in the popular mind against Communism, if analyzed, would be found to be directed against the *downward* action of Communism; that if people could be assured of *improving* their conditions by it—i. e., of Communizing *upward*—the new system would rapidly rise in public favor.

This view discloses the great work before Communists. The world must be convinced that the general adoption of Communism would improve the general conditions of society, and tend to refine, purify and ennoble every relation; otherwise it can never hope for universal recognition and acceptance.

Not only is this true of the general philosophy and system of Communism, but also of its individual principles.

It cannot, for example, be hoped that Communism in labor and capital will be recognized as a safe substitute for competition and individual ownership until it is thoroughly demonstrated that Communism will make men at least as faithful, industrious and responsible as the system it seeks to displace, while the general results of the equal distribution it effects will be superior to those of the old system.

So it cannot be expected that any system of social or sexual philosophy, held by Communists or others, will be approved by any considerable part of the people unless it is able to demonstrate beyond question that it possesses superior safeguards of order, purity, protection to women and children, and tends to lift all classes on to a higher plane of refinement and civilization.

It is not enough that any system of Communism sweeps away conspicuous evils of older systems; it must not substitute other evils, and it must conserve all the good they conserved. In government, in education, in the rearing and training of children, in all the departments of life, it has before itself the enormous task of proving its superiority to the systems which have preceded it.

TOBACCO REFORM IN THE O. C.

TWENTY-SIX YEARS AGO.

VII.

What about members who have been received into the Community since 1853? Have you made the disuse of tobacco a condition of admittance since that time? and what has been the experience of persons joining later who had previously been addicted to its use? Have they not found it more difficult to break off than those did who had the advantage of combination or the *esprit de corps* of the Community movement? As to the disuse of tobacco being a condition of admittance, no such condition has been formulated or expressed. No applicants have been excluded on account of their using tobacco. Doubtless some persons have been deterred from seeking membership because of their unwillingness to abandon the habit. It has certainly been assumed, not only on the part of the Community, but on the part of applicants since the time mentioned, that tobacco is not to be brought in. Nobody has tried to bring it in. Some have brought it to the door; others have entered into the victory of the Community by sympathy on first becoming acquainted with us—years perhaps before joining. Those who have left it at the door have not had any serious trouble. The sustained continence of the society around them has had an atmospheric, sympathetic influence, equivalent to the *esprit de corps* of the original movement.

Among the Tobacco Stories written for the *Circular* in 1868 are several from members joining after our Reform, from which we have selected the most pertinent paragraphs.

The following quotation is from the story of J. B. Herrick, who was brought up in New York City, and who appears to have taken the infection of the Community experience two or three years before actual membership:

"My father smoked and chewed, and my grandmother took snuff and smoked a pipe. I may fairly say my love for narcotics was hereditary. At an early age I stirred up the gift (of the devil) that was in me, and in my father and grandmother. I was about eight years of age when I bought my first paper of Honey Dew. In college I colored a meerschaum.....I broke off the habit for two years on entering a theological seminary. One day while in the room of a fellow student—a smoker—I put a tiny piece of tobacco leaf in my mouth. Though not as large as a rose leaf, it brought me under the old charm, and the next day I was chewing as though I had never given it up.

"The spirit that comes with tobacco is expressed in the eye of the feeding swine. The swine pushes away his fellow that he may eat the more. The animal merely acts out his nature. But when the animal spirit triumphs over the man it is then diabolical; it pushes no longer its fellow animals, but it crowds away the angels; it drives away pure and holy spirits from their home in the heart. The brutish nature makes an atmosphere in which modest spirits, that are trying to charm man into the heaven of continence, cannot live. Repentance from tobacco is wooing back wronged angels.

"A missionary revival helped me to lay aside my seminary pipe. A mining speculation, however, a few years after, brought me in contact with a class of men who were constantly under artificial stimulus, and I again found myself a slave.

"In all my conflicts with tobacco I had never succeeded in conquering the desire for it. My desire for the stimulus was as strong after denying myself the indulgence two years as it was two weeks after I broke

it off. It took all my moral force to refrain from the outward use of tobacco. I never ceased lusting after it until the day I met Mr. Noyes in the little office, No. 40 Reade-st, in February, 1865. He told me that he and the men of the Community formerly used tobacco, but that they had united in the determination to break up the habit, and had succeeded. I joined my heart to their victory then. I have never since had any desire for narcotic stimulants. Tobacco, in all forms, is utterly disgusting to me."

Our next quotation is from the story of A. Easton, a Londoner, whose experience was as marked, perhaps, as any concerned. He found it took courage and perseverance worthy of a better cause to conquer a cigar, but succeeded at last. He says:

"I achieved this brilliant success about twenty-five years ago, and have been a regular smoker, but with few intermissions, until I made the acquaintance of Mr. J. H. Noyes about two years ago.

"I have made an estimate of the expense of smoking during twenty years, and find it has cost me not less than $5,000, without reckoning any interest. But the pecuniary expense is the least wasteful part of this extravagance. Probably one-half of a man's life is wasted by this habit. Health is another item of scarcely less importance. I know I have suffered physical exhaustion from tobacco, let others defend it as they please; and I have never yet known a confirmed smoker whom, notwithstanding his habitual defense of the habit, I have not on some occasion heard express a wish that he had never learned to smoke, simply on the ground of health. * * * *

"I have known many young men to break down their health by trying to color pipes. A pipe that has been nicely colored is enhanced considerably in value. Such is the effect of smoking on the general taste, that the dirtier a pipe becomes the more highly it is valued; hence it has become a fashionable pastime with young men to color pipes. Other young men who are only a little wiser pay some poor man to color their pipes for them, furnishing him, meantime, all the tobacco he can smoke.

"I once had a little clay pipe that I paid three centimes for in Belgium. I carried it loosely in my pocket and smoked without any thought of coloring it; but as some one happened to admire it, I thought I would protect it with a case. Being in Liverpool I called at a tobacconist's to buy me a case. To my surprise he offered me five dollars for my three-cent pipe. I thought I could afford to own a five-dollar pipe, and refused to trade. Pipe-stock went up, but next day one lurch of a ship sent me with such violence against her bulwarks, that pipe, case and all were smashed to pieces.

"The habit of snuff-taking once overcame me. I was in a London law-office, and being very busy one year preparing for a session of Parliament, I commenced taking an occasional pinch of snuff while working nights, for the purpose of keeping awake. The effect of one pinch no sooner subsided than I felt a still greater desire for another, until a habit fastened itself upon me that seemed utterly indispensable. My brain had become so accustomed to this stimulant that it almost refused to act without it, and the necessary preparation of any line of thought must, of course, be a pinch of snuff. Molyneux one day preached a very able sermon from the text, 'Be not conformed to this world,' etc., in which he severely criticised the young men of his congregation for forming bad habits, and said that he could imagine Jesus Christ in almost any other character than that of a young man swaggering down Regent-street with a cigar in his mouth. This sermon produced such an effect that nearly all the young men of that congregation left off smoking, and I, through much tribulation, gained a temporary release from my slavery. Snuff I never again returned to; but my smoking was only suspended for a season, and I cannot account for the ease with which I was enabled to stop so confirmed a habit, after so many repeated failures, only by concluding that in my contact with the O. C. I was helped by the victory they had gained over this principality; but certain it is that for the past two years I have not had the least desire to smoke, and the smell of tobacco-smoke is gradually becoming offensive to me."

Lastly we quote from the story of a woman who parted with her pipe on her journey to the new home she had sought with her husband in the Community:

"It is very humiliating to me, being a woman, to be obliged to tell a tobacco story. Egotism says I would rather be excused; but I find no way to evade confession. What shall I do? Shall I come right out and say that for a great many years I was an inveterate smoker? Yes, I will; for that is the truth. For about twenty years I was a perfect slave, and my experience in the use of tobacco is similar to that of others. I had many a quarrel with it; but tobacco always got the victory, in spite of my good resolutions that I *never would* touch it again; though the time *did* come when I conquered. * * * *

"I was advised to smoke for the tooth-ache. At first I refused, thinking I would much rather endure the tooth-ache; but I was told that it was a sure cure. I finally tried it, and sure enough it did stop my tooth-ache, and in the course of a year or two I began to think it was a cure for everything. At the same time I realized all through my experience that it was a filthy, ridiculous habit, and one that a woman ought to be ashamed of. Well, I always was ashamed of it, and tried again and again to leave it off; but in vain. Three or four times a year I would throw all my tobacco away, and declare I would be free; but every attempt to clear myself seemed only to bind me still stronger.

"One time I came to the conclusion to give up the habit *live or die*. In about a week I was taken so sick as to call in a doctor. Some of the neighbors came in too, and said to me, 'Now this is just because you left off smoking. Don't try any more. It's of no use; you never can do it.' Well, that was just what I thought; so I accepted the advice, and never again tried to get my freedom until I made up my mind to become a Communist, which was seven years afterward. Even then I clung to my dear old friend the *pipe* until the *last* moment. But the time came at last for the final parting. I was about half way from Vermont to the Oneida Community, at a railroad station, and in a room by myself. There I had my *last* smoke, and there I laid down my pipe, and turned my back upon the habit and spirit that had so long held me in bondage, and set my heart toward Communism, which has been the real source of my entire freedom."

We may add in conclusion that the Tobacco Reform in the O. C. was soon followed by the abolition of tea and coffee, and of meat except as an occasional dish, once or twice a week. Tobacco is the natural concomitant of stimulating diet. After a dinner of highly seasoned meat and exciting condiments one wants something soothing, and tobacco is a kind of opiate. It is paralyzing to the nervous system. It is a balance, in short, to physical stimulants as it is to intellectual excitement. Its abolition therefore was directly in favor of a simple table, while the success we had in getting rid of it gave us courage to attempt anything desirable in the same line. About the same time our growing vineyards and orchards began to offer counter attractions.

We have dallied with tea and coffee, taking them back two or three times for short periods, and have had more or less laxity about meat (though as to pork we have been teetotalers), but the tobacco divorce has been without repentance.

END.

COMMUNITY ITEMS.

ONEIDA.

—The children are enjoying a vacation from school.

—There have been no crowds of visitors here this season, and we are enjoying the solace that may be derived from obscurity. We hear rumors, however, of excursions which are projecting from various points, so that we shall doubtless do an average amount of exhibiting.

—The landscape gardener is trimming the lawn trees and opening vistas here and there. Although his movements seem to some to be rather iconoclastic, it is a question whether we don't need some one with nerve and fortitude enough to keep us from being smothered with the redundance of foliage which envelops us.

—We are not so buried in seclusion but that we feel some effect from the enthusiasms going in the outside world. Any good thing which has a run there is sure to find an echo here. Archery is one of the popular national amusements, and there are a number of persons among us who recreate in indulging a taste for that exercise.

—The fruit folks are making currant jelly. Although this does not require a great number of hands, it is, perhaps, the most difficult and particular operation of the whole season. You must pick your currants at just the right time, and then, when the juice is boiling, you must have some one around with gumption enough to turn off the steam at that mysteriously delicate point of consistency which insures coagulation. 217 dozen jelly tumblers were filled. Splendid luck, too, they say.

—About a year ago we mentioned in this column (quoting from Dr. Noyes's Health Report) the fact that since Sept., 1869, fifty-five children have been born in the Community, and that, with the exception of five who died at or near birth, there had not been a single case of death among them. There have been three births within the past year, swelling the list to fifty-three, and still we have no death to record. The children are all in excellent health, from Master Richard, the eldest, to the last-born infant of six weeks' existence.

—An old custom, which has been for some time obsolete, was this week revived. For many years the Community men were wont to assemble weekly to discuss business matters of general interest. The women were always free to attend and take part if they chose. Departmental differentiations and other attending causes left, after a time, but little work for this large gathering to do, and consequently its meetings were suspended. There were some good things, however, in this old custom which we have missed, and we hope to regain them by its restoration. Many who cannot take an active part in affairs like to know what is going on, and there is often an advantage in getting the judgment of many minds regarding certain projects. Mutual consultation and friendly discussion of questions of general interest are also conducive to unity.

—This is the time of year when those who can afford to do so leave city homes and follow hard after the peace of mind and body which they hope to find in the country, among the mountains or at the sea-side. It is out of question for a Community to shut up shop and move off *en masse* to some watering-place. No, we must keep the machinery going. We are able, nevertheless, to avail ourselves of some simple methods of relaxation. We have a pretty cottage at Branford, on Long Island Sound, and another pleasant retreat at Joppa, on Oneida Lake. Parties are daily visiting these resorts, both by rail and by carriage. There is also a succession of rides and picnics. The Cascades, Chittenango Springs, Perryville Falls and Cazenovia Lake are among the favorite drives.

—An able article in the July number of the *Dental Cosmos*, on "Emotional Prodigality," showing, among other things, the bad physical and temperamental effects which are seen in children who have been subjected to an excessive amount of caressing and other emotional stimulants, suggests to us to say that although in Communism there is some danger that attractive children may receive a greater amount of this injurious attention than would be the case in ordinary families, owing to the larger number of friends who have frequent opportunity for the expression of philoprogenitive affection, we claim to have as an offset a corrective which cannot be brought to bear in private life, among effusive sisters and cousins and aunts, without great offense; we refer to our system of criticism. A personal exhortation or a hint in the general meeting has often arrested evil tendencies of this kind, liberating children from the debilitating effects of too much excitement, and placing them in a position for free development, untrammeled by the suffocating influence of ungovernable family affection and the indiscreet notice of mere passers-by.

SPIRITUALISTIC NOTES.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—*St. Paul.*

The *Religio-Philosophical Journal*—one of the best exponents of the better phases of Modern Spiritualism, and especially to be commended for its fearless exposure of fraudulent manifestations—has reduced its terms of subscription from $3.15 to $2.50 per annum.

Dr. Holland, editor of *Scribner's Monthly*, says: "In both the Old and the New Testament we have multiplied records of the communications of spiritual existences with men and women in the flesh. The doctrine of demoniacal possession is taught with great distinctness. The ministry of angels, the return to the earth of those long dead, familiar intercourse with Christ after his resurrection, all are in the line of phenomena claimed as genuine by modern Spiritualists. It is, or would seem to be, easy for a Christian to believe that visitants from the unseen world are about him influencing his mind, and endeavoring to make themselves known. That is precisely what they used to do in the olden time. Why should they not do it now as well as they did it then?"

Dr. T. B. Taylor of Philadelphia sends a communication to the *Banner of Light* on "Wm. Lloyd Garrison's Religion," giving an account of a conversation he had with the great Abolitionist in 1876, in which the latter said: "As to the doctrine of a future life, I have always believed it to be true, but for the last twenty or twenty-five years I have never questioned it, any more than I question my present existence." "Then," said Dr. Taylor, "you have undoubtedly had demonstration of that fact." "I have, indeed," replied Mr. Garrison: "Twenty-five years ago, among other things, I carefully inquired into the spiritual phenomena, and found them genuine. Since then I have never doubted a future life nor the possibility of spirit return and communion with us in the mortal form."

There is reported a most remarkable case of healing at West Galway in Saratoga County, N. Y. Four years ago a young lady named Adele Shattuck, aged 18 years, became paralyzed from the effects of a violent nervous attack, occasioned by hearing of the accidental death of a brother. From the time she was stricken down her body gradually wasted away, and her physicians and friends believed her to have been rendered helpless for life; but she persisted in believing that she would be restored to health, and expressed her faith in the efficacy of prayer to heal the sick. To the utter astonishment of everybody, about three weeks ago she walked down stairs and declared that she had been cured in answer to prayer. Since then her limbs have gradually become pliant and strong.

Prof. Samuel Willard, ex-President of the Philosophical Society of Chicago, and author of a recent historical work, writes some things to the *Religio-Philosophical Journal* which Spiritualists will not care to read. He says: "If what I see in Spiritualist papers are really communications from the spirits of the dead, and still more, if they are from their

reputed authors, then the dead have not as much sense as the living; and it is sad to think of dying and sinking into such driveling, such inanity. I have weighed well all that is said about imperfections of mediums, difficulty of getting control, etc., but at the end of thirty years that excuse will not avail; surely somebody somewhere has become a true medium for these higher powers, *if they are the higher powers;* for there hangs my doubt. It is not merely the style that offends me: it is the lack of thought, of strong, uplifting, inspiring thought. Why, these people have not yet caught up with that old book, the New Testament! In thirty years I have seen nothing in all this literature that I would exchange for one essay of Emerson, one of Paul's Epistles, or a page of the words of Christ as reported in the Gospels."

From the New York *Sun*: "Epes Sargent has discovered another spiritualistic medium to whom he pins his faith. The new wonder is W. H. Rowell of Boston. Mr. Sargent thus describes his first feat: 'The coat-sleeves of the medium were tied with twine to remove suspicion of his using anything there concealed. He then allowed the whole company to examine the fingers of his right hand. We were free to wipe, rub with pumice-stone, or wash with chemicals, his index finger, the one to be used. Allowing me to hold one end of a large slate, while he held the other, the medium then waved his forefinger up and down four or five times, and using the inside tip of it as a pencil immediately covered both sides of the slate with writing as if from a slate pencil.' The medium also used Mr. Sargent's finger to write with, and those of two ladies. Each felt a slight protuberance on the end of the finger, as though from a blister. One of these protuberances was chemically examined, and found to be composed of albumen, starch, phosphate of lime, and phosphate of ammonia, with an amorphous pigment matter without any traces of lead, slate or other substances ordinarily used for writing on slates. The crowning marvel is thus described by Mr. Sargent: 'The slates had been carefully washed by a lady of the family. The medium called for a big slate. I handed him one that had been thoroughly cleaned under my inspection on both surfaces. We stood up, the medium and I, close under the blaze of the chandelier. I held one end of the slate, and he the other. Without touching the surface of the slate he made motions over it with his forefinger in the air, as if making a drawing, and then writing something. I reversed the slate, and there on the under surface was a drawing of a flower.'"

EMOTIONAL PRODIGALITY.

[From a Paper read before the New York Odontological Society.]

It is to the fact that children are brought up in a hot-bed of emotional excitements to which I wish to call your attention. It is sufficiently deleterious to incite mental activity prematurely; but to prematurely and unduly excite emotional manifestations is tenfold more hurtful. It is just here that there seems to be the densest ignorance. Children are made to minister to adult morbid craving for emotional excitation by having their own emotions brought prematurely and excessively into action, just as if their powers of endurance were unlimited in this direction. People, and especially the female portion of society, do not stop to reflect that all the fondling which children (American children, I more especially mean) receive is not for the children's but for their own sakes. Children are literally made to become little actors; but their fond relatives are not content with an hour or two a day, which is considered sufficient for adult actors, but they are kept going from morning until night. In my large practice among children I am certain that scores are literally killed by the excessive amount of emotional excitement which they are forced to endure. And much of it is, when we properly analyze it, from a purely selfish source. All this hugging and kissing and talking to them is to excite responses of the same emotional nature in the child for the pleasure and gratification of the parents and friends. There is really no thought that it is for the child's good. They are not content without securing some response, some prattle that shall be considered pretty, some embrace that betokens warmth of feeling, some witty saying that shall show smartness and sentiment, some act that shall thrill the family audience with delight. In fact, our children are made the means of filling us with thrill after thrill of delight through their responses to the emotional manifestations which we purposely and for our own selfish pleasure excite within them. But at how great a cost! It does not better the matter that people are not generally aware that it is their own and not always the child's pleasure which they seek in the excessive fondling which I am deprecating. Because they do not recognize the purely selfish character of the motive which makes children act day by day for the pleasure of the family is the reason that it is done; and it is the reason also, I may say, that I think it is my duty to raise a warning voice against the pernicious practice, at some risk of denunciation, I am very certain. For it is a delicate thing to trench on the private ground of personal feeling and dispute with a mother how much and in what way she may love her child. But I hold that there is not a relation in life which may not be criticised in the right spirit, nor is there one which ought to be left to blind instinct or unreasoning impulse. Even maternal love may be a purely animal feeling, and when exercised without reason it may become an engine of cruelty and even death. Many such cases I have seen; one illustration will suffice for all. A mother brings her little child to me for a disease which is curable if immediately attended to, but fatal if appropriate treatment is delayed. I explain it all to her complete understanding. She sees that it may be cured, for she sees others like it which have been cured. She also understands that the chances are against its recovery, because she meets others in sorry straits who have neglected or delayed. But she will not leave it. There are others who can remain—an aunt, an older sister, a faithful nurse. All to no purpose. The mother has, perhaps, a younger child at home, and cannot herself remain, and so the sick one must go home to die, or, what is far worse, to endure years of agonizing suffering, and then to live a short, decrepit life, with all bright hopes blotted out forever. This is what unreasoning animal affection may do, and what it is continually doing, to my certain knowledge. Another child, a beautiful girl, lives in its grandfather's family. Of parents and grandparents, of uncles, aunts, cousins and friends there are seventeen. It is the only grandchild, and the household draws a certain large portion of its daily emotional pleasures from this babe. It continually passes from lap to lap and from lip to lip, not allowed ever to go without returning some pretty prattle for the urging and caressing which she receives from morning until night. What wonder is it that evening finds her tired, peevish, excitable, and wholly exhausted? And when disease attacks her it finds weak resistance in a frame already enfeebled at the tender age of four, by an overwrought brain. In this case I could manage the mother, with whom I came in personal contact. But she found it impossible to make the other members of the family let the child alone, and she was actually obliged, under my advice, to imprison herself in a room with locked doors to keep her sickly child from continuing to be the plaything of the family.

Now, what is the result of the system of child-management which keeps the young mind in continual excited tension?

There is a law of human force which proclaims that for every atom used in one direction there is an equivalent atom wanting in some other direction. How can there be a well-developed body in a child whose brain is kept excited and in whom a waste of force is going on far beyond the means of supply, except by drawing it from other directions? Thus the brain is supplied, in part, at the expense of the body; that is, the body is starved to support the brain, excited by the mind into unnatural and premature activity. And the worst of it is that there are no proper compensations. On the contrary, a condition of preternatural emotional preponderance is established as the inveterate habit of life. Hence the so-called "nervous" invalids, which exist in all civilized communities and are especially abundant in this country: persons who are frightened at any sudden noise, and whom the sight of a mouse throws into a cold perspiration. No matter how sensible they may be in calmer moments, their reason is dethroned and subordinated by the superior influence of easily excited emotions. Such are the persons whose flabby muscles and nerveless frames are only surpassed as a phenomenal fact by the amount of pain they can bear and still exist. Such persons are the products of civilization—of that civilization which does not seek for and find the causes of its abortive products and endeavor to so arrange the checks and balances supplied by intelligence that the race shall not deteriorate through preventable causes. For the causes are largely preventable, and preventive means are daily used among those who are better informed on the subject. But there should be greater precautions used against the overaction of the brains of children, and it should be better comprehended that the overaction comes, for the most part, from the direction of the emotions. My professional life is spent, for the most part, in attending to children, and I have ample opportunities to see the evil effect on the bodily development of overwrought emotions. Feebleness, asymmetry, excitability, premature arrest of growth, are some of them. So that populations of cities, which come under the influence of more things which tend to excite emotion, become less and less in size until, it is said, that cities would cease to be if it were not for the constant influx of persons who were reared in the country, and so escape some of the body-dwarfing influences to which the children of large centers are so much subjected. The extent to which the influences under consideration go no one could imagine, perhaps, unless he were in actual contact with large numbers of children.

ONE THING AND ANOTHER.

Better leave t'other Cleopatra's needle stickin' thar in Egypt.

If you want to know any more about Africa, this Portuguese explorer and major is the man to Pinto.

The Edgemoor Iron Company will make 5,000 tons of steel for the completion of the East River Suspension Bridge.

Dr. Wise says this country "is a new Gilgal for the Hebrew people," where the last "reproach of Egypt" shall be removed from them.

New Hampshire has lately distinguished herself by hanging a man for murder after having once acquitted him for the same offense.

The old Khedive goes away from his beloved pyramids with a pension of $250,000 a year on the civil-list and another $300,000 to be paid him by Tewfik.

The total amount of gold coin and bullion in the Treasury Jan. 2d, the date of resumption, was $135,382,639.42. The amount in the Treasury July 6th was $135,236,474.62.

Eads has opened the mouth of the Mississippi, no mistake. An engineering feat that will make the Southwest rich. It is worth more to us than the acquisition of Mexico, say.

New England Transcendentalism has an Academy yet. It is Mr. Alcott's Summer School of Philosophy and Literature which he is holding at his home in Concord. Mr. Emerson will lecture August 2.

Sir Garnet Wolseley arrived at Cape Town the 23d of June, and started at once for Natal, hardly stopping to put on a clean paper collar. The British force are reported to be within twenty-five miles of Cetewayo's Kraal.

A lairage capable of accommodating 8,000 head of cattle, to facilitate the importation of American cattle, is about to be erected at Barrow-in-Furness, Lancashire, which is connected with the whole railway system of England.

Memphis has had several cases of yellow fever, and five deaths from the same. The Board of Health has advised people to remove their families quietly to places of safety until they can see whether the disease is going to spread.

Bonapartism is pretty faint just now, and about ready to pitch down most anywhere—under a bush or on an old bunk, as it comes handy. M. Rouher, the leader of the party, did actually faint under the perplexities of the new situation.

The fever scare is believed to be subsiding notwithstanding 5,000 of the well-to-do fled from Memphis in one day. The quarantine officers are at work everywhere, and the National Board of Health is likely to be equal to the emergency.

New York is still the great port of entry for this country, and Boston is in no sense a rival. The imports of New York for the year 1878 were nearly double what they were in 1856, while those of Boston were absolutely less than in 1856.

The records of the Pension Bureau up to the 30th of June the present year show that 13,890 cases of arrears of pensions, representing the sum of $7,220,872.44, had been paid or were ready for payment on that date. Upwards of 9,000 cases were settled in June.

Judge Field of the United States Supreme Court has decided that a Chinaman has a right to his pig-tail even when going to jail for some petty offense. The "queue cutting ordinance" of San Francisco is a violation of the Fourteenth Amendment, says the Judge.

Don't you remember how many times we were told that the Democrats were utterly worsted in argument? Well, they go right on printing their refuted speeches and distributing them among their people, who think they are having a feast of refreshing truth.

Arkansas has a debt of $11,000,000 and some Hot Springs, which work miracles on rheumatic, paralytic and blood-diseased persons, to say nothing of female complaints. Of the wretched who go there to bathe, and live on charity in huddles like paupers, ninety per cent. have the fortune to get well.

I should rather be a Mother Carey's chicken nesting on the vasty deep than that Lieutenant Carey who let the Prince Imperial be jabbed to death by Zulu spears. Shouldn't think he'd want to meet the girls of England, whither he has been sent to have the finding of his court-martial confirmed.

The big Jews have been in Council in New York lately, and they actually proposed to encourage a course of agriculture for some of their people. To this end large tracts of land

will be bought and sold again in small lots and on easy terms to the needy ones who can't make it go as bankers and ol-clo dealers.

M. de Lesseps has been telling the Geographical Society that the Panama Canal can be done for $50,000,000. The difficulties of the work are not so formidable as those which had to be overcome in the construction of the Suez Canal. The $400,000 of caution money required by Venezuela has already been paid.

The collection of the internal revenue will not be delayed at the South through the refusal of Congress to appropriate any money for the pay of deputy marshals. The revenue department has money enough, and will employ deputy collectors to do the work of marshals in the business of suppressing the moonshine distillers.

Our last abomination, called the Fourth of July, cost the country 17 persons killed by cannons and pistols, and 107 more maimed and wounded. The only consolation we have is that the principle of natural selection did in some way prevail, and thus confine the losses to the more noisy and, therefore, least valuable classes of society.

The Russian Imperial Society for Diffusing Literature in the Wards of Hospitals have been able during the last fourteen months to establish 450 hospital libraries, embracing 100,000 volumes. Another sign of progress in Russia is the announcement that a delegation of scientists is about to go to Turkestan to report on the best measures of diffusing vegetation over the deserts.

The English Parliamentary election is drawing nigh, and the Liberals are preparing for it by exhibiting a decided split in the House of Commons. Mr. Chamberlain, the member from Birmingham, and the head of considerable following, repudiated the leadership of the Marquis of Hartington, when the Army Discipline bill was under consideration. This does not look much like the overthrow of the hated Tories.

The Bennett Arctic expedition got away from San Francisco July 9th. The plan is to make a depot somewhere to the north, and then from that base push on over the ice to the North Pole. The farthest advance toward that goal was that of Captain Nares, who reached 83 deg. 10 min. 26 sec. The Jannett will have much to do if she goes beyond that, for the Behring Strait's route to the pole has been comparatively little explored.

"A curious thing is love,
Which cometh from above
And lighteth like a dove
On some;
But some it never hits
Without it gives them fits
And scatters all their wits.
Oh! hum!"

The ladies of Cincinnati have had enough of it, have had all the smoke they can stand, and they now propose to practically test the various inventions which have been devised to suppress the smoke which now obscures and begrimes everything in that interesting city. One firm has an invention for burning smoke, which it claims makes a saving of 14½ per cent. in fuel. A public meeting has been held under the auspices of the women, with ex-Secretary Cox in the chair.

Bismarck has carried his tariff bill through the Reichstag pretty much as it was presented. The new law goes into operation part on October 1st this year and part on January 1st next year. Fifty per cent. extra duty is to be imposed on the goods of countries which treat German goods unfavorably. It is estimated that the new tariff will bring in an addition to the revenue of 120,000,000 marks, of which the Empire will get 22,000,000, the rest going to the separate States.

To prevent one of our American militia regiments from visiting the Dominion the Canadian authorities adopted a resolution forbidding foreign military organizations to enter the country with arms in their hands. The people of Chatham, Ont., invited the Detroit Light Guards to attend a picnic in the town, July 1st, and they evaded the law by telling the soldiers to come empty-handed and then going for the guns themselves, and putting them into the hands of their military guests.

We suppose every generation of political thinkers will have to spend a little time trying to find out where National Sovereignty ends and where State Rights begin. Mr. Henry Cabot Lodge, of Boston, a gentleman and scholar, with a good deal of the Old Federal blood in his veins, has been saying in a historical oration delivered in that city on the fourth of July: "The injury then suffered by the rights of States is the greatest result of the war, simply from its effects upon our minds and habits of thought."

"Nothing is more false," said Mr. Henry Cabot Lodge in his late July oration, "than to associate the doctrine of States' rights with any particular part of the country, or exclusively with those States which last invoked its aid. Nothing is plainer than that the States and the party in power have always been strongly national, while the minority, call it by what party name you will, has steadily gravitated toward State rights. There has never been a moment of peculiar stress and bitterness when the truth of this has not been brought home with sharp distinctness."

A correspondent of the *San Francisco Chronicle* thus describes Rosalie Isadore Bonheur, the famous animal painter, whom he met by chance at Fontainebleau: "A little stout lady of masculine appearance, her hair gray in places and parted on the side, with bright, black eyes, strongly marked features and a resolute mouth. She wore a plain black silk skirt, with vest and jacket of black velvet, white linen collar and cuffs, a plain black hat and a fob watch-chain attached to a watch which she carried in her vest-pocket. Altogether the lady presented a striking appearance."

The Scotch, famous for their dialectics, and equally famous for their lack of humor, are, according to a *Tribune* correspondent writing from Edinburgh, equally deficient in the "talent for wearing clothes." "The art of dressing well is, to all appearance, unknown. The defects of nature are emphasized by the tailor and shoemaker.....Even where expense is least considered, men have the unfinished appearance of what country folk here call 'dry stane dyke,' which wants lime to give it cohesion.....You will see gentlemen wearing their ulsters with not a tithe of the grace with which an Indian wears his blanket, and ladies whose rich robes of silk, fur or velvet have the appearance of being pitchforked upon their shoulders."

The Liberal party in Austria, which for many years controlled the Government, has just been defeated at the elections for members of the Imperial Parliament. There is much discontent in that country with the occupation of Bosnia and Herzegovinia. The Porte has assumed the right to make custom-treaties for those countries. The absurdity of Austria's paying the expenses of government in those provinces, keeping up a military establishment there and developing their industrial resources by railways, while the Sultan gathers in the proceeds of a tariff on their imports, is apparent, and is likely to lead to important changes in Austro-Hungary. The Czechs, those stubborn adherents to the idea of a Bohemian nation, after refusing for sixteen years to take seats in the Imperial Parliament, to which they are entitled, have at last suddenly changed their policy and elected their delegates.

The English are waking up to the unwelcome idea that American beef and mutton and bread and cheese are slowly destroying British agriculture. The House of Commons has agreed to the formation of a royal commission to inquire into and report on this crisis in the farming interest. The Commons also went so far as to vote that the Ministry ought to be reïnforced by an additional member who should give his attention to Agriculture and Commerce. All this leads Mr. John Bright to say in Parliament that they need some new laws respecting the transfer of lands, looking probably to the subdivision of great estates and to the multiplication of small free holdings. If it should be discovered that the British farmer could compete successfully with his foreign rivals, if he did not have to pay any rent to his noble landlord, then we might expect to see that picturesque and conservative British landed aristocracy take itself gracefully and beneficently out of the way of the English clodhopper and farmer.

Mr. Griffin, the editor of the Kansas *Nationalist*, comes back to his old idea of a systematic colonization of selected States in the South, with a view to introducing a fresh Northern or European population which would "nationalize" them. He now renews his exhortations to this effect, and shows how easily Florida and Arkansas, for example, could be won over, not to Democracy nor to Republicanism, but to sympathy and coöperation with the North on national questions, by an Emigrant Aid Society like that which rescued Kansas from being a slave State. That is the idea. Just graft the South somewhere with two or three vigorous scions cut from the Northern tree, lop off the native branches from time to time, and by and by you will have a new top bearing choice Northern fruit—popular education, varied industry, free speech and security of life and property. Either go in masses and make new settlements or else build on to Northern settlements already established. The South is much like the "raw" left after a terrible burn. Pieces of healthy skin must be planted in the wound to help it to properly heal over.

"The statistics of trade," says the *Nation* again, "in so far as they show the percentage of failures on the part of those who, even in this, the most prosperous country in the world, try to acquire wealth, or even a decent competency for their latter years, are the most melancholy reading we know of. The great mass of the poor boys who begin 'the education of circumstances' in a store never make a fortune, or if they make one fail to keep it, and simply make a poor subsistence for themselves and their families, and die in obscurity. The number of successful business men is, in fact, vastly smaller in proportion to the whole number of those who try business as a calling, than the number of successful professional men. A profession is really in our time the best gift a father can bestow on his son, because it is the only thing in which a man succeeds by his own character and capacity simply, and the only possession of which nothing but his own negligence or misconduct can deprive him. The lawyer or doctor or minister or professor may never become rich, but he need care nothing for panics; he never becomes 'rotten wood,' and he 'walks on the bottom' all the time. Even in adversity he is apt to have mental resources and consolations which are only rarely within the reach of the unfortunate business man."

"In the late discussion," says the *Nation*, "which has been recently going on in England over the project of erecting Owens College into a great northern university, the fact was brought out very prominently that the great industrial chiefs of Lancashire and Yorkshire, who did not intend their sons to be rich idlers, looked on the university with no friendly eye, and were less and less disposed to send their children to Oxford and Cambridge.....What the universities seem to need to meet the demand of the business world is what military schools like West Point supply—namely, machinery for taking possession of a young man with something like completeness between the ages of sixteen and twenty, and giving him, not simply good mental habits, but good physical and moral habits, teaching him not simply how best to acquire knowledge, but how to be prompt, punctual, regular, orderly; how to be ready with his hands and feet and eyes, as well as with his mental attention. There is hardly any administrator in the country to whom a West Point education would not recommend a young man, or, at all events, who would not vastly prefer taking a West Point graduate into his service to taking a Harvard or Yale or Columbia graduate. This, of course, is somewhat due to the difference in the course of instruction, but it is due in a still greater degree to the difference in the discipline, to the fact that the West-Pointer has passed four years learning to be exact, to obey cheerfully, quickly, and to use his hands and feet and eyes, and to attach great importance to the small details of material life."

Professor C. S. Henry brings forward and publishes in the *Tribune* an old letter written more than twenty years ago by Josiah Quincy, then in his eighty-seventh year. That old statesman shows that party-spirit and intrigue have always been active in our National elections, and that it has always been a question whether the best elements of society would be able to elect its man for President. At an age long after that in which most men give up hope and die Mr. Quincy still had faith that Time and Providence would somehow bring us out all right. Here is a glimpse of the old-time, laborious President-making: "In the fourth Presidential election, party spirit and intrigue did their perfect work. Long before emigration and facilities of communication had enlarged and strengthened these influences, they had power enough not only to make the President, but to give a direction to the whole course of the Government for fifty years, and it is yet to be proved not perpetual. Aaron Burr, who was little else than the personification of political intrigue, was, politically speaking, the creator of Thomas Jefferson. Burr raised him to the Presidency. In the exercise of that consummate, unprincipled intrigue of which Burr was master, he contrived to vest in his own hand the power of the whole electoral college of New York. With this under his control he traveled to the South, negotiated with Jefferson, and in result, by the votes of that electoral college, raised him to the Presidency. The newspapers of the day scented the result of his journey. 'We understand,' they said, 'that a Burr is rolling southward; there is a question *where it will stick*, but the general opinion is that *it will stick at nothing*' —an expression which compresses the character of such political intriguers in a nutshell."

RECEIVED.

LE TRAVAILLEUR. *Organe de la Ligue de Bien Public. Paraissant les Jeudi et Dimanche Matin. A Montpelier: 2 Rue Levat, France.*

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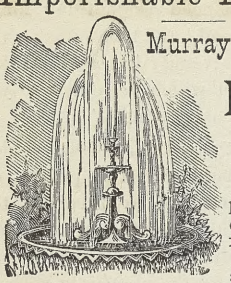

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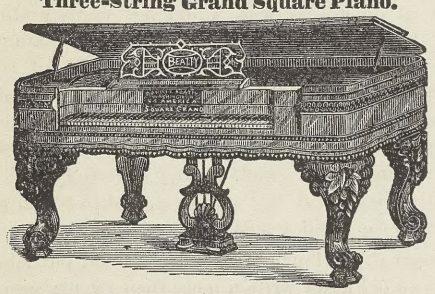

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Going North. Accom.	Going North. Mail.	Stations.	Going South. Mail.	Going South. Accom.
	11.35 A.M. Dep.	Middletown Arr.	5.10 P.M.	
8.00 A.M.	4.40 P.M.	Walton	11.40 A.M.	6.50 P.M.
9.05 A.M.	5.51 P.M.	Sidney	9.17 A.M.	2.42 P.M.
11.00 A.M.	6.50 P.M. Arr.	Norwich Dep.	8.45 A.M.	1.00 P.M.
8.15 A.M.	6 55 P.M. Dep.	Norwich Arr.	8.15 A.M.	7.30 P.M.
11.44 A.M.	2 49 P.M.	Community	10.03 A.M.	3.41 P.M.
11.55 A.M.	3 00 P.M. Arr.	Oneida Dep.	9 50 A.M.	3.25 P.M.
*7.10 A.M.	3.15 P.M. Dep.	Oneida Arr.	9.33 A.M.	†7.50 P.M.
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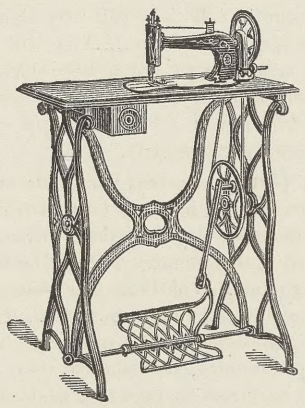

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